

I find that an ignorant girl like myself could put her finger on the weak place in this clever paper, written by so eminent a man. 'And if it were so,' I asked myself, 'if this lucky wind fell had brought life to our planet, from whence did the other deities take the life above? Or the other, or the other, or whichever was the first to sustain living things? Obviously, the difficulty was removed only by a single step, and the great man's ingenious theory went - to prove no more than that life came to us at - second hand. This is a round - about - illustration but - I am coming to my point; which is, -

Never let children pin their faith to any infallible teacher. Accustom them to think, that father, + mother, ^{nurse} + governess, know a great deal, + therefore claim a great deal of respect; - but that any of the ^{three} may easily be wrong on any one point, + so too, may be their 'print-books'. This is more important than one is apt to think. It's the nature of us to crave a pope. Who will save us the trouble of thinking. We have popes many, political, social, literary, scientific, religious; + used to the excommunicate the presumption to think their own thoughts on their own lines. As for the children, their popes are household gods, mother + father above all. They are so sweetly loyal, + it is so good for them to reverence those in authority, ^{over them} that

That it is not quite easy to say to the curious child,
-I don't know.

To keep the children's reverence, + at the same time,
decline the infallible role, seems to Edward ~~and~~,
all we can do in this direction while the children
are quite young. But, as they grow older, we see
a glorious field before us: Really, there seems
to be no limit to what we could do for the children
were we only wise enough + good enough. May
we be kept from presumptuous sins! Surely
it seems a sin of presumption to let young
people go forth to face the problems of life without
an attempt to prepare them for the shocks to
come.

In Bible-reading, for example, our natural
impulse is to keep the children in the dark.
Their sweet young faith must not be disturbed
by the thousand difficulties which have been
raised, on points - ranging from the authenticity
of a passage to the possibility of a revelation. This is
suicidal! Do you remember the man in the
'Life of Bishop Hammington, who asks with
his last breath, "Who did Cain marry? A
hundred thousand such questions are in
the air, + we can hardly keep the ears of our
children closed against them, even whilst they
are by our side. Neither can we deal with them
one by one, nor imagine the next difficulty
to turn up. But we can, from very early days,

11 days. give the children a guiding principle. If
a fair & honest explanation of the difficulty
offers, well; if not, we must admit that it is a
difficulty, & that we do not see the way out of
it: alas, that many good people find in such
difficulties reasons for doubting the truth
of the Bible. This seems to us important. In
no argument has such weight with the young
as the discovery that it is not pious persons
& evil lives only who assail the scriptures
with their doubts. To come across a righteous
large-minded man, who casts the Bible
aside while he still keeps hold to a large, if
vague, faith in God, is terribly staggering to
the immature mind.

But - if the child be prepared, if he have known these
things from his youth up. Then, we think, the
crisis of youth will be his arms for the defence
of the truth - & all the more so because it is
attacked on many sides. The title of dependence of
the faith should still be an honourable distinction
in the eyes of our young people. At the same time,
you will understand that we would not have them
grow up jealous with a distrustful feeling for
the mere letter of the word. It is not our chief
point as the six natural days for the creation
of the world we would have them take their stand.

But we hope to make them see that the
truth of the Bible rests upon other ground
altogether; & that all these assaults, the
tiresome brandishing of, here, obviously, there,
clearing contradiction, elsewhere, the account of ^{young} things.

17 impossible occurrence, - is but as ex. spray dashed against the face of a cliff. For, in the Bible, we have God, in the Bible, we have Christ, & in the Bible, we have man; & it is ⁱⁿ ~~upon~~ its revelations of these three that the Bible is impregnable.

We mean to take the children boldly through the Bible from Eden to Calvary, & the after history - with some necessary omissions. Upon every page, we hope to make them see, with joy & awe, the majesty & tenderness of Jehovah, the "all-forgiving gentleness" & the severity of Christ; the wilfulness & wickedness of man except - as he is presented & followed by the Father's hand. With blessing from above, we hope not to leave the training of our children until their hearts cry out: "My Lord, & my God!" And then the legion of doubts that besets many minds will be to them no more than matters of lesser brotherly interest, seeing that it is through a mass of bewilderment - the Father brings some of His children home.

At the same time, we hope to arm them at other points, & that, not for their own sake alone. "Some say that, when - ~~but one~~ comes near him in physics, or in metaphysics, or in historical discussion: 'You don't like to let your opinion against that of a man revered for his attainments, at the same time, a child can ask what the day cannot answer; & a tyro may see the arguments of a master don't hold water. Therefore, courage, both attacks! which often answers better than the defenses of that which is. fits nature about beyond defense."

A. T.

miracles of today which make the believer ^{remember} the old charge, that scepticism ^{is} ~~superstition~~ ^{is} ~~in~~ ⁱⁿ hand.

There are other vistas open - into the ^{inner} ~~mind~~ ^{structure} of the workings of the human mind for example - into which I hope to penetrate someday under Edwards' lead & see the advantage of having married a doctor! but - all going to show that we are ^{only} ~~on~~ ^{the} ~~very~~ ^{incalculably} ~~close~~ ^{enable} in the threshold of greater knowledge as could ^{enable} ~~enable~~ in the measure ~~challenge~~ revelation or report the testimony of experience.

An Australian, passing through London, from the Custom House to Finsbury Square, writes - "The streets through which I was driven seemed to be dirty, narrow; many of the people had a squelish & vicious look; & fresh from Australia, my disappointment was keen as to the smoky & miserable appearance of what - I saw." The truth, doubtless, but is it the whole truth about London? Even so

~~deception~~ narrow in our outlook upon life & immortality, so deception our conclusion, when we will ^{always} ~~assume~~ ^{believe} the position of Mr. Gatty's 'caterpillar'; ^{when it is reasonable.} & believe what we are told

Anyway, it will be good for the children to know that when their father & I say, 'To the land & to the testimony!' we know what we are saying, & have even 'rational' grounds for the position we take up - You & May Holiday -